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INTERNATIONAL BIBLE STUDY.

June 1, 1884.—— *Acts* XVII. 22-34.

See last *Guardian.*

June 8, 1884.——*Acts* XVIII. 1-17.

How long Paul remained in Athens, and why he left the little flock there to go to another city of Greece, Corinth, we know not. Can it be because he did not find the means of working at his trade? We see from 1 Cor. ix. 15 what a profound importance he attached to the self-supporting principle in his case, that he might prove to outsiders the disinterestedness of his mission, and that he might furnish an example to other Christian workers. He went to Corinth, and found there a Jew named Aquila whose wife was named Priscilla. They had lately arrived from Rome, having been compelled with other Jews to leave that city by an imperial edict, (which appears however to have soon fallen into abeyance). There is nothing to intimate that this couple were Christians, unless it be the fact that Paul found a home with them. At all events we soon find them earnest Christians and fast friends of Paul and of the church. Priscilla seems to have worked at tent-making with her husband; even as we afterwards find them united in the work of giving Apollos that more perfect knowledge that he lacked. Paul here too reasoned in the synagogue every Sabbath, persuading the Jews and the Greeks. After a while he was joined by Silas and Timotheus whom he had left in Berea.

"And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was the Christ."

Are we to understand that Paul was so very cautions or timid that he refrained from preaching Christ till he was joined by his two colleagues? It looks like it. We may suppose that he was till then expounding the prophecies of the Old Testament, and showing the Jews the sort of Messiah the Scripture authorized them to expect. Now he plainly assured them that Jesus of Nazareth was the Messiah. Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; so did many of the Greeks of Corinth, and they publicly avowed their faith by receiving baptism. But the Jews as a body were far from welcoming the Gospel of Christ. They set themselves against it, to arrest its progress, and blasphemed the name of Jesus, and made it evident that they would not tolerate Christian teaching in the synagogue. On the day when this explosion took place, Paul shook his garments and said unto them, Your blood be on your own heads; I am clean; from henceforth I will go unto the Gentiles. So long as there was an open door for declaring the Gospel to the Jews, he continued to devote himself to them; but when this door was shut, he understood that God called him to preach to the Gentiles. Leaving the synagogue, he accepted the invitation of Justus, whose dwelling was contiguous, and took up his abode with him. Justus was a Gentile proselyte and became a believer in Jesus.

"Then spake the Lord to Paul in the night by a vision: Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shalt set on thee to hart thee: for I have much people in this place."

Was Paul afraid? Was he in danger of getting alarmed by the opposition? Most Christians would resent the idea that Paul knew any thing of timidity. But what does he tell the Corinthians in his first epistle? "I was among you in weakness and in fear and in much trembling." It is not likely that the Lord would have shown him this vision and spoken such enheartening words, if he had not needed them. He was not to look upon opposition as a providential evidence that God wanted him away from there. Christ had from the beginning promised to be with his people always, even unto the end of the world, and this new promise really added nothing to that, if Paul's faith had been up to the mark. We do not know all the circumstances that tended to depress him, and dispose him to leave this wicked city; we get a glimpse of some of these in the 1 Cor. The word that particularly encouraged him was the assurance that Christ had many people there, that many would believe there. So he remained there 18 months, teaching the word of God among them.

"And when Gallio was the deputy (proconsul) of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This one persuadeth men to worship God contrary to the law."

It was always the Jews who took the lead in the efforts to bring the apostles under the strong arm of the Roman powers. Writing to the Thessalonians, Paul speaks of this bitterness of the Jews. "Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway." But Paul remembered when he was himself their leader in the frenzied war against Jesus.—They now profess to be very zealous for the Roman law. Paul was about to speak in his own defence, but Gallio refused to have any thing to do with their religious quarrels, deciding at once that there was no case requiring his attention.

"Then all the Greeks took Sosthenes the chief ruler of the synagogue, and beat him before the judgment-seat."

Sosthenes had probably taken the chief part in the action against Paul; and the Greeks were glad of an opportunity to show their spite against the Jews by giving him a sound beating, even in view of the Roman officer who had dismissed the case. Gallio did not interfere. It was a small matter to him that a Jew got a beating. He cared for none of these things.

WEEKLY REVIEW.

—The Soudan Gazette! Such is the heading of a column, telegraphed from London notifying honours and promotions for the Soudan campaign. The Soudan campaign, as it is called, was an attempt to do something but we were under the impression that that object had not been accomplished. No matter, our brave soldiers must be rewarded, all the same.

—The Captain of the Str, *Rajputana*, in the reeent cyclone, poured ten gallons of oil upon the wild waves with marked success. He was passing through a mountainous beam sea and there was a terrific gale; the oil was poured over at the bows and by the time it got aft "the seas ceased to break and settled into crestless waves." This experiment has now been so often made with success, that there can be no question of its value.

—The *Subodh Patrika* is very much displeased with certain "obstinate, inflated and heretical" Native Christians who insist that it is because of the preaching of the Gospel in this country that the Brahmo Somaj and Prarthana Somaj have been established. Our contemporary says that both in Christianity and in Hinduism there is a mixture of truth and falsehood; that the ten commandments promulgated by the Lord Jesus are essentially found in Hinduism, and more too; and the *Patrika* concludes with a long extract from *Das Bodh* to show that Monotheism has a place in Hinduism. All which seems to us not much to the point. No one doubts that Rammohun Roy was the founder of the Brahmo Somaj, and no one that knows any thing about Rammohun Roy can deny that it was his (partial) adoption of the teaching of the New Testament that led him to become the founder of a New System. As we have repeatedly remarked the movement corresponds to the Neo-Platonism of the early times, when multitudes of Greeks and Romans, persuaded of the truth of the the Scriptures, but shrinking from the promulgation of the cross, sought to contrive something of their own, compounded of the Greek and Christian religions, thus saving their national pride and enabling them at the same time to get rid of idolatry and polytheism.

—The *Bombay Catholic Examiner* says that the sum total of all that the Italian Government has robbed the Church of, "since the date of its usurpation," reaches the astonishing figure of 23 millions of pounds stg. This was indeed an astonishing amount of property for the Church to have engrossed in a country where the great bulk of the

people were so miserably poor. The Pope claims to be the successor of one who could say "Silver and gold have I none." Twenty three millions! What the Italian Government has done is to bring this amount into circulation, instead of letting it lie useless as it had been doing for the most part. And not a single monk or nun has died of hunger in consequence of the State's resumptions. The pretended Head of the Church, in the magnificence of the Vatican, may object to such "spoliations," but we believes that the true Head of the Church, is well content that these millions should be alienated. He brought some very serious charges against the Church-people of his day; he charged them with devouring widows' houses, and with getting property by the system of corban, and he charged them to cleanse their cups and platters by giving back the contents to those from whom they had been extorted. They taught men and women to regard them as the representatives of deity, and to give to them what they would give to God, and made them believe that the way to set themselves right with heaven, was to give them freely of their substance. Misled by these representations and not knowing any other way of life, the people freely gave, just as afterwards in Roman Catholic countries.

—The last Indian *War-Cry* contains the following sensational telegram from Major Tucker, Ahmedabad, May 26:

Glorious news from Borsad. Jemadars to front pushing the war. Giving up hookas. Getting souls saved. Latest intelligence, Fifteen souls Rudal. Ten Nishraya. Five Borsad, Three Anand. Borsad soldiers dyeing clothes faqir color. Great attempts suppress work at Ranipur. Skeltons imported from Ahmedabad. Obliged open station there to protect converts. Over thirty soldiers enrolled. Three Hindoos sought salvation yesterday. Two day before. Fire spreading.

The proofs of a change of heart here signalized are the giving up of tobacco and dyeing their clothes fakir colour. In the same issue we read of one Jivi Bai who brought her snuff-box full of snuff. Paul gives us a fearful picture of the heathenism of the Roman Empire in his day, (Rom. I.) and one would hardly have expected that the renunciation of tobacco would have been much thought of in such a connection. We are glad that converts, European or Native, should give up tobacco, but there are other sacrifices which we should think more important. Captain Weerisooriye, in the same number, tells of a march to Nisraya. Meeting with a chilling reception, they were at a loss to understand it, till they learned that it was because a low-caste man had become a Christian.

Next morning we marched through the village. Almost every one of the higher classes kept out of hearing. For this and several other reasons we had made up our minds to *beg for our food from door to door.* This seemed to have melted the hearts of many and wonderfully threw a great deal of light upon the matter. With our earthen pots we went to the Bhangees too, to beg. We asked from them water to drink, and we drank with great joy in our hearts. The Patidars do not get saved because there is salvation for the Dedhs. The Dedhs because of the Bhangees. And the Bhangees want to cast off their chains of slavery of the higher classes. When we went begging for food, what we got from two or three houses, was quite enough for the *three beggars*, the Major, myself and the maulvi. In the Buddhist priest style we went about with earthen pots, covered with our faqir shawls. The women stood at a distance and threw into the vessel, the piece of chupatti or a handful of rice. However we had a few good meetings among the Dedhs.

The work in Gujarat is thus spoken of in a letter from Debra Doon:

I received your card telling of more fresh victories over Satan especially in the salvation of some 20 Hindoos and over 300 Native Christians.

The conversion of over 300 Native Christians! This sounds strangely to our ears. Do the Salvationists mean that all who came before them were 'thieves and robbers.'

—The *Christian* publishes a communication from the Rev. Chas. Graham, giving an account of the conversion of Charles Reade, the author, under his ministry in Avenue-Road Church, Shepherd's Bush, a few years ago. Mr. Graham says:

Early in 1880 Mr. Reade asked my advice in relation to his connection with the theatre. My reply was that he had now found a new Master, from whom it was both his privilege and duty to seek guidance. Soon after, he said to me, "I have now cut off the right hand and cast it from me; I am done with the theatre." But here it is only right to say that in the meshes of that evil net he allowed himself to be again entangled.

Of his sin in this entanglement my valued friend soon became convinced. Confined to his room by one of his severe bronchial attacks I called on him, when immediately he said to me, "I have backslidden from God; I have returned to the world. Is there mercy for me?" I pointed him to the examples of David and Peter; and among other scriptures I quoted for him the words of 1 John ii. 1, 2, the words with which he concludes his own epitaph: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our sins." That propitiation I reminded him is ever under the eye of God, and is the ground of his pleading, whom the Father heareth always. To this Advocate he returned, and on his propitiation his soul again rested.

Some of our readers may remember the case of Sheridan Knowles, a distinguished dramatist, who was converted and was enabled to see the necessity of breaking off all connection with the theatre.

—Mr. Moody has now entered upon the last of his series of special services in the different portions of the great Metropolis, and he expects to bring his Mission there to a close about the middle of June.

—No less than 25,000 of the population of Pekin perished by Cholera in the space of a month and a half, last year. Pekin is at length in telegraphic communication with Canton.

—"Free thought" in religion means freedom to think what one likes on the subject. What would free thought in astronomy demand? It would demand the rejection of the Copernican theory and the Newtonian system of the Universe. Why should I not think that the heavenly bodies revolve around the earth? why shackle my mind with any positive theory? If I choose to think that Venus is larger than Jupiter, why should I not? What men call discoveries all tend to hinder the mind from diverging to the right or left of a given pathway. A few applications like this will help one to see that free thought is really nihilism. What we want is freedom to find out and follow the truth. But it is the reign of truth that men recalcitrate most against.

—Under the head of Indore Correspondence will be found in another column, a letter from the Indore Durbar, dated June, 1883, which shows that Colonel Banferman, the Gov. General's representative at the Court of the Holkar is not disposed to support the claim of the missionaries to preach the Gospel publicly in Indore. It is a damaging fact—not to the missionaries only. The command of God is that the Gospel shall be preached to every creature; not forced upon every body or any body; but that men every where shall have the opportunity of hearing of the way of salvation through Christ. The Durbar undertakes to argue the matter; but its arguments will not hold water. How have the doctrines of Nanak Panth and of Kabir Panth and of the Jain religion and of Brahmoism been spread among Hindoos?

—The Native Christian community, have suffered a loss in the death of the wife of Mr. Timothy Theophilus, local preacher. She was brought up in the Free Church Boarding School and enjoyed the great advantage of receiving instruction from Mrs. Anderson, (formerly Mrs. Nesbit) and other ladies. Her christian deportment was every way exemplary, and her meek and quiet spirit, her patience in suffering, her fidelity as a mother, her good sense in domestic matters will long be remembered by those who knew her. She has left six children.

NOTICES OF BOOKS AND REPORTS.

"C. M. S. Western India Mission." We continue our notice of this Report. The Rev. Mr. Deimler reports upon the Mohammedan Mission. He is anxious to have competent Native helpers for the six different languages spoken by the 160,000 Mohammedans of Bombay. These six languages are—we suppose—the Hindustani, Gujarati, Persian, Arabic, Marathi and Kachi, and possibly this list is not exhaustive.

Our catechist was generally kindly received by the Musalmans, both high and low. I may safely say that open enmity is seldom shown, a spirit of unprejudiced inquiry is exhibited, and confidence and friendship is evinced. If the Spirit of God breathes upon these dry-bones, they shall live.

A Mahomedan schoolmaster (with his son) was received by baptism, and now supports himself as a Moonshi. Mr. Deimler is also engaged in literary work, and with Mrs. Deimler has the church of the girls of the Normal School of the Ind. Fem. N. S. & I. Mission. The Rev. Mr. Macartney, reporting on the Nasik Mission, says that the Native Church consists of 339 members, mostly residing in Sharanpur. 43 were confirmed in September. A good report of the Church is given. The new Church is not yet built, sufficient funds not being in hand. In the ver. schools, 201; Normal class, 10; orphanages 62. The Rev. Mr. Mountfort gives an account of his itinerant work and work among the sick. The Rev. Lucas Maloba notices the fact that whereas Cholera prevailed extensively in Nasik, not a single case occurred in the Native Chr. Community. Rev. A. Manwaring reports upon the work at Juneer and at Mallegaum, where he had to minister to the Native and English congregations. The behaviour of the Christians has given him much satisfaction. Out-stations, Manmar, Dhoolia, Chandwar and Yeoli. Rev. R. A. Squires has has to do with Poona and Juneer, and reports on out-door

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Preaching, itineration, and the Divinity School, the importance of which is emphatically mentioned. The time is not yet come for a definite scheme of study. The Rev. Sorabji Kharsadji continues to plead for a European missionary to work among the Parsees. Residing at Poona, he has been somewhat hindered by ill-health.

It is acknowledged on all hands that India is now under God's Providence in a transitional state, and unless some active and effective measures be speedily adopted for its evangelization, this golden opportunity may never come again.

The Rev. Ruttonji Nouroji, Aurungabad, reports 54 confirmed by the Bishop of Madras.

The work of the Mission as regards the ministration among the Christians, and preaching to the heathen, has been faithfully and prayerfully carried on.

REPORT of the Chr. Ver Ed. Society's Madras Branch, for 1882-83. There were 44 students in the Normal School, Dindigul; 24 Day-Schools, with 1,064 pupils. The printing amounted to 250,200 copies of school-books, in Tamil, Telugu, Malayalim, English, &c.; besides 66,000 copies of other books.

The issue of separate text books, "Science Primers," has been recommended. These are very suitable in secondary education, but for primary schools their use is impracticable. It is a sad fact that a number of children never get beyond the Primer; many complete their course with the Second Book. The issues of the Society's Tamil Reading Books, for one year, show the state of the case; First Book, 47,081; Second Book, 11,485; Third Book, 3,477; Fourth Book, 1,632. If science were to be taught in primary schools by separate text-books, only a small percentage of the pupils would benefit by them. The course followed at home has been adopted—simple lessons are interspersed in the ordinary Readers. Even the First Book contains a few sentences like the following: "Filth is the mother of sickness;" Vaccination keeps away small-pox;" "The earth floats in the sky like the moon;" "The sun is far larger than the earth;" &c.

Religious lessons are interspersed in the Reading-Books, and on this account they ought to be introduced in all Mission Schools.

Madras is now the head-quarters of the Theosophical Society. The religious opinions of its "President Founder" may be gathered from one of the answers in a catechism which he compiled for Buddhist Schools in Ceylon:—

"A personal god Buddhists regard as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." No. 112.

The inference is that only "ignorant men" believe in a "personal god." In an address setting forth the aims of the Theosophical Society, he says, while it "can and does co-operate in the dissemination of the philosophical principles of these Eastern primitive faiths" (Hindúism, Buddhism, and Zoroastrianism), "one thing is made clear, that whatever other God any officer of the Theosophical Society, may or may not worship, he or it is not the Irenæan anthropomorphic Logos, nor the Jehovah of Palestine." *

Ready-Made Reckonings for Indian Housekeepers. C. C. Seymour, Agra. 2 annas. People who have not much arithmetical facility, may here learn how much to pay for 9 articles at the rate of 10 for a Rupee, &c. &c.

* A Collection of Lectures by Colonel Olcott, p. 6.

Short History of Chr. Missions, from Abraham and Paul to Carey, Livingstone and Duff. By Geo. Smith, LL. D. &c. Author of the Life of Dr. Duff, etc. A History of Christian Missions within the dimensions of a Hand-book, yet complete, interesting and generally valuable, is something that no ordinary writer could be trusted to produce. We admire the skill with which Dr. Smith has done his work. The following, from the Introduction, answers the question What is a Missionary?

The word Evangelist, meaning the publisher of glad tidings, was applied to an order which, like the apostles proper, passed away with the Apostolic Church. But it best describes the ideal and the work of the missionary to non-Christians, as distinguished from the minister, or pastor, or teacher, settled over a fixed Christian congregation or community. The ascending Lord "gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." There the missionary stands midway between the apostles and prophets on the one hand, and the pastors and teachers on the other. He is the evangelist whose work it is to found churches, not to be fixed as the pastor or teacher of any one church. If the twelve apostles had successors, these were the evangelists, the missionaries. All missionary methods, apostolic and modern, have for their immediate and highest object the foundation of indigenous congregations of a Native Church. When such congregations have been fostered into living, expanding, aggressive units, the time comes for the foreign missionary overseer, whether he be Presbyterian, Congregational, or Episcopalian in his polity, to push on to unevangelized districts, encouraging or allowing the Native Church to rise to "the full measure of its duties and responibilities, until it possesses an organic independent existence of its own." This is common sense, and it was apostolic practice. Paul, the model of all missionaries, spoke the gospel of God, now "with much contention," "not in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 5); and again "even as a nurse cherisheth her children" (1 Thess ii. 7). Not a few Gentiles "turned from idols to serve the living and true God." These, as brethren, disciples, saints, were then formed into a society or *ecclesia* in every city, under elders and deacons appointed with the consent of the congregation. Each church was organized not only for its own spiritual growth, but on a system of charity towards the more needy saints and of missionary development all around it. But outside both of the apostles who were to pass away, and of the presbyters and deacons who were congregational, there was the evangelist. Philip, one of the first seven deacons of the church at Jerusalem, became "the evangelist," who, through the chamberlain of Candace, brought Ethiopia to Christ; who, from the Roman and Eastern splendour of Cæsarea, seems to have done more than even James to win Syria to the Cross. Timothy, who was Paul's vicar-apostolic at Ephesus, was thus counselled: "Do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand." The apostles apart, Stephen, Philip, and Timothy were the first missionaries; they held the office of which every true missionary has been prouder than of all other positions or callings, ecclesiastical or secular.

The scope of the book is not limited to Protestant Missions. Ch. xiii is entitled "The Missionary Compromise of the Latin Church with Heathenism," and begins as follows:

Monachism and Missions.—Monachism, on its good side, was the missionary organization through which Christendom worked, up to Wiclif, Huss, and Luther. Begun unconsciously in 250, in the Lower Thebaid of Egypt, when one Paul fled from the Decian persecution to a cave; adopted by Anthony from choice; introduced into the West by Athanasius on his visit to Rome in 340, the "lonely" life, which the word signifies, became in Bauchor, Iona, and Lindisfarne, in Lerins, Luxeuil, and the Benedictine Monte Casino, the best nurse of missionary zeal and activity in the centuries of savagery. These brotherhoods and sisterhoods were long the only missionary societies of the Church. What at the beginning of the thirteenth century the Dominicans and Franciscans began to be, we have seen. Almost every generation gave birth to a new monastic order, and as the Latin Church grew corrupt, these at first checked but soon fed the corruption. The very good of the early brotherhoods became evil, till how great was the darkness! The Christianity of West and East alike became an offence, a scandal, a stone of stumbling to Mohammedan, Jew, and idolater, as it is in the East to this day. In the fourteenth century (1302–1373) two Councils and three Popes approved of the *Revelations* of Bridget of Sweedon, which confirm the worst charges against monasteries and convents of nuns. Luther's experience as a monk and his visit to Rome were powerful factors in the Reformation, preceded as it was by the wit of Erasmus and the satire of Ulrich von Hütten.

Mention is made of the Mission established at Madura, in Southern India, by the notorious Robert de Nobili, nephew of Cardinal Bellarmine. He and his colleagues called themselves the Brahmins of the West, the Gospel was the fifth Veda; they dressed and lived as *fakirs* or *sunyasis*, in the conventional orange-coloured robe, and carefully excluding all marks of a foreign origin and a foreign faith. This was the Christian Fakirism of 1606.—Dr. Smith describes the present position, thus:

The Position.—Christendom, consisting of 440 millions, stands marshalled against or scattered among the rest of the human race, or 1000 millions. If Christendom were itself pure or in earnest, Christ's work would be done, and the history of Christian Missions would come to a speedy and a glorious end. But, on the one side, 180 millions of Mohamedans and Jews, Abraham's children, have not been touched by the message of the one God through His Son; on the other, Christians, in virtue of a profession of the faith, enjoy the material advantages and power which it gives, but must trust to the divinely persuasive and leavening influence of the kingdom which is not of this world. If we confine ourselves to the 160 millions of Reformed Christians, then the mass to be influenced and won to pure Christianity is 1280 millions. But were these 160 millions in earnest, the task would not be more difficult, from the Lord's teaching. The most hopeful estimate cannot go further than this, that in the most evangelical churches not more than a third, and in the least active not more than a tenth, of the communicants pray, or give, or energize in any way for the nations whom the Lord charged every one of His members to disciple. If so few have in so short a time as a century brought 2¾ millions of native converts to the truth at this hour, and have pioneered and civilised far beyond these, what would not be the result if at least the two-thirds of all evangelical communicants, whom we are entitled to expect to pray and work, remembered the missionary charge and claimed fulfilment of the missionary promise?

This volume is published by T. and T. Clark Edinburgh, the 19th in a series of "Hand-books for Bible Classes and Private Students."

WE have received, and shall notice as soon

as we can find the time, the following: Minutes of the N. I. Conference M. E. Church. *Missionary Review*, May—June, Hints on Gardening in India, 3rd edition. The Lord's Supper historically considered; by the Rev. G. A. Jacob, D. D. Why do I believe the Bible is Inspired; G. H. Rouse. Why I believe the Bible to be Inspired; by Isaac Allen, M. A. *Balbodh-Shastra Pathmala*, or Easy Lessons in Science. Religious Life at Cambridge.

The Bombay Guardian.

SATURDAY, MAY 31, 1884

TEACHING OF THE TWELVE APOSTLES. I.

In our issue of April 5th we spoke of the great interest awakened in America (in England also) by the publication of the lately recovered "Teaching of the Twelve Apostles," a book of the 2nd century referred to by ancient authors in terms of respect, but which was thought to be not extant. Some ten years ago a Bishop of the Greek Church, Philotheos Bryennios, found in a library at Constantinople a manuscript volume, dated 1056 A. D. containing copies of the following ancient works: Chrysostom's Synopsis of the Old and New Testament; the Epistle of Barnabas; two Epistles of Clement; the Teaching of the Twelve Apostles; the Epistle of Mary of Cassobelae to Ignatius; twelve Epistles of Ignatius. In 1875 Bryennios published the two epistles of Clement, portions of which had not been published before in modern times. Lately, he published the Teaching of the Twelve Apostles, and the interest awakened by this publication is marvellous. It seems to mark an era in modern criticism. A considerable number of translations have already appeared, and the Greek text has also been reprinted in several countries. We have been favoured with a copy both in the original and in English, with the title: "*Didaché ton Dodeka Apostolon* Teaching of the Twelve Apostles. Edited, with a translation, introduction and notes, by Roswell D. Hitchcock and Francis Brown, Professors Union Theol. Sem. N. Y. Scribner's Sons. 1884" Harnack thinks the work must have been written about A. D. 140 to 150, though others think it to be older still. It was cited by Clement of Alexandria, by Eusebius and by Athanasius. It seems to have been intended for candidates for baptism, as a kind of summary of New Testament teaching. It is of great value as showing what were understood to be the essential things in Christianity, in the age immediately following that of the Apostles, and in this regard we invite the attention of our readers to it. The whole consists of 318 lines, divided into 16 chapters, the first six of which relate to the details of Christian practice. Here is an Eng. version of the first chapter:

I.—1. There are two ways—one of Life, and one of Death; and there is a great difference between the two ways. 2. The Way of Life, then, is this: First, Thou shalt love God, that made thee; second, thy neighbor as thyself; and all things that thou dost not wish done to thee, do them not thyself to another. 3. The teaching of these words is this; Bless those who curse you and pray for your enemies, and fast for those who persecute you; for what kind of grace is it if ye love those that love you? Do not the heathen the same? But love those that hate you, and ye shall not have an enemy. 4. Abstain from fleshly and worldly desires. If any one give thee a blow on the right cheek, turn the other also to him, and thou shalt be perfect: if any one compel thee to go a mile, go with him two; if any one take away thy cloak, give him thy coat also; if any one take from thee that which is thine do not demand it back. For indeed thou canst not. 5. Give to every one that asketh of thee, and demand it not again; for the Father wishes that something be given to all out of the favors which have been bestowed upon each. Blessed is he that giveth according to the commandment; for he is innocent. Woe to him that receiveth; for if any one in need receiveth he shall be innocent; but he who is not in need shall give satisfaction wherefore he received and to what end; and being put in prison, he shall be examined as to what he has done; and he shall not come out thence until he pay back the last farthing. 6. Moreover, concerning this also is it said: Let thine alms sweat in thy hands till thou knowest to whom thou givest.

The above is the translation of the *Independent*, which we have followed not because it is better, but as more easily transferred to our columns.

Our readers will notice at once that the Sermon on the Mount is the basis of these practical instructions. The Sermon on the Mount contains the laws of the kingdom of heaven, which Jesus went every where preaching, Matt. iv. 23. If a man will be a disciple of Christ he must love God, and love his neighbour as himself and do as he would be done by. In the 3rd verse, the candidate is told that he must pray for his enemies and fast for his persecutors; i. e. he must pray for them with fasting, with great earnestness. "Love those that hate you and ye shall not have an enemy" Having your heart full of love you will not look upon any one as an enemy, even though he persecute you. "Abstain from fleshly lusts." This is an echo of 1 Peter ii. 4. But the instructor immediately returns to the Sermon on the Mount, using the very illustrations there found. All this shows the great importance shown to the matter of Christian love in the primitive Church. "If one give thee a blow on the right cheek, turn to him the other, and thou shalt be perfect." This expression reminds us of James, 1st ch. where we read, Let patience have her perfect work that ye may be perfect and entire, wanting nothing. "To every one that asketh of thee give and ask not back." If you have the means of helping any man, do it, and do not consider that you have thereby a claim upon him for some similar favour. "If any one take from thee what is thine, do not demand it back; for indeed thou canst not" For take read receive; you freely bestow it, and have no *right* to ask it again or to ask for a similar favour. Thou canst not, because it would be contrary to the law of love. If we love our neighbour as ourselves, we shall be as content that he should have a thing as that we should have it. "To all the Father desires to give of his own gracious gifts." He will see that we want for no good thing, so we may freely impart to others. "Blessed to him that giveth according to the commandment; woe to him that taketh." This corresponds with Christ's word, It is more blessed to give than to receive. *Receiveth* is the word needed, not *taketh*. "He who is not in need shall give satisfaction (account) why he received and for what purpose; and coming under arrest shall be examined as to what he has done, and he shall not come out thence until he pay back the last farthing." If we suppose the Chr. community to have had all things in common, or to have had a common fund, then there would be necessary this great guardedness against the abuse of such a fund by Ananiases and Sapphiras. Notice the identity of expression in the phrase "the last farthing," *ton eschaton kodranten*. "Let thine alms sweat in thy hands." You may have to wait before you find out the best disposition to make of your alms.

What particularly interests us, in all this is the evidence that the law of genuine love was considered to be the great badge of Christian discipleship, in the day when this Manual was prepared.

TO BE SEEN OF MEN.

If all religious demonstrations that are inspired by a desire for religious reputation were suddenly done away among men, there would be a wonderful collapse of religion in this world. It would be like the sudden diminution of the river Amazon to the force and volume of a little rill. And multitudes of persons who now persuade themselves that they are basking in the light of heaven, would stand aghast at their spiritual destitution. There are countries, India, for instance, where no kind of reputation in so highly esteemed as religious reputation. In these countries religion is made very much to consist in external signs and tokens such as are easily recognized by all. The moment a man begins to be religious, he begins to make known the fact by something in his dress, by some mark on his forehead, by the use of ashes, by a string of beads, by feeding religious mendicants, by *pradakshina*, circling the temple or a sacred tree, by repeating the name of God, by pilgrimages &c. &c. Men do their praying where all can see them, and when they fast they arrange their dresses so as to let it be known. The very man who affects to flee society and bury himself in a jungle to commune with God, loses all his interest in his devotions, if people fail to notice him. Those who perform the greatest austerities are encouraged to persevere by the evidence that men are looking upon them as prodigies of devotion. There is a great deal of self-torture in this country that is supposed to be the fruit of conviction of sin, whereas it is in reality stimulated by the desire to appear great in the eyes of men.

Christianity makes war upon nothing more sternly than upon the desire to appear great or holy in the eyes of men. The Bible teaches that nothing more effectually separates from God than the craving to commend oneself to one's fellow men. Blessed are the poor in spirit; blessed are the meek. Cease ye from man. Except a man take up his cross and follow me he cannot be my disciple. How much rsputation for piety has Jesus, when hanging on the cross? To take up one's cross, is the same as to march to the gollows with the halter round the neck. He made himself of no reputation. He was despised and rejected.

Yet it would be a very great mistake for any one to suppose that professing Christians are in no danger of falling into the snare spoken of above. The Jews had a divine religion; but our Lord's testimony concerning the Jews of his day, makes it evidence that the religion which is inspired by a desire for religious reputation, was so prevalent that hardly any thing else could be seen. Occasionally, but oh how rarely, some Nathaniel presented himself, an Israelite indeed in whom there was no guile. But the Jewish religion of the day was all for the purpose of being seen and appreciated of men. The Sermon on the Mount, the *magna charta* of our faith, shows that Christ looks upon this as the pre-eminent danger to which his people are exposed in this dispensation. The instructions given to his servants lay the axe at the root of their desire to appear religious. There is to be the maximum of piety with the minimum of appreciation. Men were esteemed pious according to the length of their prayers; when the disciples asked for a form of common prayer, a little collect was given them, what we call the Lord's prayer. The corruption of Christianity began just here. As the power of faith declined, the desire for man's approbation increased. And it was not very long after apostolic times before religion began to have its external signs and badges, its distinctive garb, its sacred tongue, its consecrated forms of speech, and in a multitude of ways so to show itself to men as to impress them and secure their reverence. The terrible corruption of the Gospel that ensued, kept the Gospel from the triumphs that belong to it for nearly 2000 years.

But how about our own times? Have we got back to the religion of the Sermon on the Mount? Are we aiming to do the utmost amount of good with the least measure of appreciation? Aiming to secure simply the observation of Him who seeth in secret?

Christians are well aware that it is very wrong to be solicitous of the honour that cometh from carnal men, and acknowledge that they must die to the world in this matter. But coming into the church, they are in danger of seeking a religious reputation in the church, seeking the approbation of holy men of God. It seems to them that there cannot be any thing very wrong in this. They wish their brethren to know how they are enabled to serve God. Their labours of love must be made known, their spiritual successes must be published, the triumphs of the devotional spirit over the fleshly must be declared, for the encouragement of others and as a stimulus. The prayer of the Pharisee might have been defended on this ground. Why should it not be known how he was enabled to fast, to give tithes, to give alms, to abstain from injustice and immorality &c.

We are very much tempted in this day to fall into this habit of commending our works and our ways to our Chr. brethren. Some are taught that it is their duty to make known to their brethren all that they are enabled to do for the Lord. But we are quite sure that the Bible shows us a better way. We are to aim at one thing, viz. to please the Master, and to be on our guard against the desire to speak about our service of Christ to the brethren. Jesus can make it known, if he sees fit; but he is particularly anxious that Christians should have a single eye and be looking to him exclusively. Thus shall our faith grow exceedingly. Happy is he whom the Father, who seeth in secret, will reward openly.

ADDITIONAL REMINISCENCES. IX.

Extracts from diary. Bombay, 1863.

Jan. 25. Excelsior. This the greatest day I think.—All his perfections consecrated to my pleasure, as though I were his only one, and as though he lived for my will rather than his own. He worketh to will, and if to will then to think and imagine, for the will is bound up with these functions and in fact all functions of the mind. Almighty power and wisdom and holiness are concerned in the utterance even of my least will. And what he is to me, he offers to be to all. Each is his all. The sublimity of existence dawns upon me. Heirs of God. Oh the blessedness of being nothing. To die aright is to find oneself on the throne of God.

28. The Alpha and the Omega. Heirs of God. Joint heirs with Christ. His inheritance in the saints. If God be glorified in him, he will also glorify him in himself and will straightway glorify him. The tabernacle of God is with men. I, even I. I in them. Thought it not robbery to make himself equal with God. Goodness, Excellency, Omnipotence, Righteousness, Grace, Eternity.

Feby 1. Sunday. Precious acquisitions this last week. How delightful that the utmost possible communication of God, only perfects us in humility, patience, meekness. I could not bear the thought of such exaltation, if I were to lose by it the grace of humility. The high and lofty One who inhabiteth eternity, dwelleth with him that is of a contrite heart and a humble spirit. The Lord directs my heart at once into the love of God and the patient waiting for Christ.——It is an unspeakable marvel that the sublimest truths revealed to the highest Christian experience are found to have been already counterfeited in false systems of religion. The only way I can account for this is by tracing it to the antediluvian period when the sons of God dwelt on the earth and took unto them wives of the daughters of men.

7. Week of unremitting progress in the knowledge of the Wonderful One. What a delightful fountain of bliss opens itself up in the thought that "he delighteth in mercy." In what does he find his blessedness? In mercy; in his love to me. He shall love me therefore as extravagantly as he will, for he shall be as happy as he will. He must be happy; he must love. Therefore I need not be surprised if every point of my body that could be covered with a pin's point, should be a mine of divine love; if love divine should flow in upon me by millions of avenues from millions of bottomless seas, for God is love and Love is God, and his divinity must come out in the expression of his love. Now here the very necessity of God's being and the very neccessity of my being, are found to be one. We are made perfect in one. To say that a thing has been created is to say little, until you have grasped the glory of this truth, that every created thing is brought into existence in the presence of God. The glory of existence, is to be estimated by the glory of God. Without the knowledge of God a creature can only be an animal; enjoying the very lowest form of pleasure and made war upon by a thousand ministries of nature which refuse to know one who refuses to know God. But bring in the knowledge of God, and then the knowledge of what it is to be a creature of God dawns more and more marvellously upon the soul. For the creature, when its eyes are opened, is found to be bound, allied, affianced to the Creator by an infinitude of relations, and at length the existence of God is found to intermingle with his very existence. God's love to me is like the blood which flows in my arteries; and my love to him is like that same blood returned in the veins, returned much altered, altered for the worse.—I am an insignificant, invisible centre, and God is about me as a sphere reaching beyond the limits of creation, and all that sphere is love. And when I speak of what I am, I mean every creature. Not to know him is to be dead. To know him is to pass from death unto life. Oh for the day when the love thus made monumental in me, and piled up in my experience to the skies, shall be revealed to all. But I am free from all fretfulness of impatience. I feel that God can sweetly help me over any interval.——Existence with him is Paradise. *With thee* is the fountain of life; at thy right hand are pleasures for evermore.

Feb. 8. Ten weeks to day of these heavenly experiences.—That is most precious to God which gives him most scope for the revelation of his love-nature. Hence my preciousness to him. From my own insignificance to his boundless perfection is an interval over which his love can move eternally. My joy is his joy.

13. On the 11th it was 50 years since Gordon Hall and Nott landed in Bombay. To-day 14 years since I went forth from the Mission-House, Byculla. If I had then foreseen 14 years of resultless labor, how would I have been crushed, annihilated. But the years have been 14 years of marvellous loving kindness, faithfulness. The seasons of anguish have been exceptional, and peace has flowed like a river, with few obstructions and cataracts. I hope I am nearly down to the level of the sea. God is to me more *new*, more glorious, more surprising than then. It is as though I were now first coming to the knowledge of his love.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—Allow me through your columns to make a short notice referring to baptisms in the Methodist Church. That the Pastor may keep a correct record of the baptisms, it is thought best to suggest to any friends desiring to have their children baptized in the future by the Pastor of the Methodist Church, that they notify him of their intention a few days before the day selected for the sacrament. This will give him ample time to be prepared.

J. S. Stone,
Pastor M. E. Church,
May 27th, 84. Bombay.

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 7-30 A. M. and 6 P. M.

Methodist Church Services.
Sunday the 1st June 1884.

Grant Road.

7-30 A. M. Sunday School; 8-30 A. M. Sermon by Rev. W. Stephens; 6 P. M. Sermon by Dr. J. S. Stone.

Mazagon.

4-30 P. M. Sunday School; 11 A. M. Sermon by R. Sharman; 6 P. M. Sermon by Rev. W. Stephens.

Dean Lane Hall, Fort.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; (All are cordially invited) 11 A. M. Sermon by Dr. J. S. Stone; 6 P. M. Sermon by Rev. G. Bowen.

Received for M. E. Church, from H. J. Rs. 5.

For Gospel Hall, Picket Road, from Mrs. F. Rs. 5.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

R. G. and M. B. F. Your letters are received just as we go to press, and must stand over.

Epitome of News.

Saturday, May 24.

—*Times of India:* We learn from Baghdad that towards the end of last month embankments near the north gate and Garrarah, a suburb of the town, gave way, and that for a time the rush of water was great. Fears were entertained for the safety of part of the town. Owing, however, to the personal exertions of the Nakeeb all present danger has been averted and the river is falling fast. There were four feet of water, covering a large area, near the south gate. Hundreds of people, men and boys, were assembled from all parts of the town, and gaps in the huge mounds which encircle the town and mark the site of the old ramparts were rapidly filled up with earth and mats. The Arabs of Mesopotamia, from the constant danger they run of being swept out of house and home by the streams of their beautifully watered country, have become wonderfully expert in the construction of dams. Mats made of the leaves of the date palm are interposed between the water and the earth-work and firmly held down by stakes driven into the base. To render them still more secure, laths are tied over the mats transversely. The action of the water, instead of injuring, only tends to make the embankments more solid. The water is fast drying up but the old trenches round the town are now one huge cesspool. Our correspondent pathetically remarks:—"We shall have a bad time of it this summer. Plague is imminent."

—The following are the decorations conferred in celebration of the Queen's birthday:—K.C. S.I.—The Maharajah of Mysore. C.S.I, the Hon. W.W. Hunter; the Hon. C. Gonne, Secretary to the Bombay Government; Sir Jamsetjee Jejeebhoy; Colonel R. Murray, late Director General of Telegraphs. C.I.E.—Mr. A. W. Croft, Director of Public Instruction, Bengal; the Reverend W. Miller, Principal of the Madras Christian College; the Hon. Kashinath Trimbak Telang, additional member of the Council of the Governor of Bombay; Mr. B. H. Rice, Director of Public Instruction, Mysore, Captain G. O'B. Carew, Deputy Director Indian Marine; Sheik Sharufuddin of Sheikhoopoor, Budaon; Babu Doorga Charan Laha, merchant, Calcutta; Rai Kanai Lall Dey, Bahadoor, late teacher of Chemistry, Campbell Medical Schooll, Calcutta; Colonel C. E. Stewart, 5th Punjab Injantry; Mr. E. Thomas, late of the Bengal Civil Service.

—A somewhat serious disturbance between Hindoos and native Christians occurred recently at a village called Moothialpad in the Kurnool district of the Madras Presidency. It appears that during the celebration of some local festival some Hindoos, who were taking part in it, entered the Christian quarter of the village and attacked the Christians, who retaliating, a general riot ensued. Some sixty persons, including a sheristader and a police officer, are in custody on charges in connection with the affair.

Monday, May 26.

—*Times of India*; Bangalore; The Government of India telegraphed on Friday, ordering that the demolition of the Bangalore Fort is to be finally stopped, the claims of the Maharajah for the restoration of the fort to him being considered by the Government of India to be proved by State correspondence to be very strong. It is reported here on good authority that the Maharajah insists on every stone removed from the fort ramparts since the commencement of the work of demolition being returned to its place.

—The P. & O. Company pays a dividend of 5 per cent. for the past six months.

—*Indian Daily News*:—On Tuesday there was considerable excitement among the Mahomedans in Woolwallah's Lane in the Toltolah section of the town. It appears that among six Europeans who lately became converts to the Mahomedan faith is a deserter from the British ship Belpore. This having been discovered by the police, a description role was made out, and the man was ordered to be arrested. The constable, who went to make the arrest, on approaching the deserter, was obstructed by a large number of Mahomedans. Inspector Davis, who was at once informed of the occurrence, proceeded to the spot and succeeded without much difficulty in taking charge of the man who will shortly be placed on his trial.

—A correspondent of the *Rangoon Times* gives further and fuller particulars of the conflagrations which recently destroyed the greater portion of Mandalay. He describes the loss of property as enormous, but cannot estimate the figure. Twentythree lives were lost, and over 20,000 tenements, brick and bamboo, were destroyed. A portion of the north-west stockade round the palace was consumed, and the place itself had a very narrow escape. The great Arakan idol was melted about the head and one arm, but as it had an accumulated coating of gold on it to the thickness of eight inches, the original cast was not injured. This coating of gold is the outcome of the continual layers of gold leaf laid on by several generations of worshippers. While the shrine was burning a small fire pump was brought to bear on it, and the jet of water caused the huge idol to crack across the face from ear to ear.

—*Overland Mail*, May 9: A resolution in favour of legalising marriage with a deceased wife's sister has been carried in the Commons by 238 to 127 votes.

A meeting was held at Exeter Hall, on May 8, to protest against the abandonment of General Gordon.

The deaths recorded this week include:—Lord Raglan; Sir E. C. Bayley, K. C. S. I., C. I. E.; Major-General Lennox; Capt. W. B. Pauli; Dr. A. W. Barclay; Mr. J. P. Benjamin, Q.C.

The ordinary receipts of the Ch. Miss. Society in 1883 amounted to 200,372*l.*, and the ordinary expenditure had been 208,056*l.*, this exceeding the receipts by 7,683*l.*

Tuesday, May 27.

—Yesterday, the coroner held an inquest at the Prince's Dock, on the body of a European fireman, named James Ewart. The deceased was attached to the s. s. Hypatia, and went on a spree which ended in his death.

—There was an outbreak on the part of the convicts at the Raichore Jail in the early part of last month, which was of so serious a nature that a detachment of the Nizam's infantry had to be called to the assistance of the jail police. In the *melee* four convicts were shot down, and five managed to escape. Two of these were caught in Bombay.

—The Rangoon tramway is proving a great success and is very popular with the people who make large use of it. Season tickets are issued at reduced rates—a system which is found to work well.

—Sir Lepel Griffin has completed a small volume giving expansion of his already published impressions on the United States. In addition to the two articles which he contributed to the pages of the *Fortnightly Review*, there is so much new and additional matter that the book is practically a new work. It will bear the title of "The Great Republic," and will be published by Messrs. Chapman and Hall.

—The new building of the New York Produce Exchange was opened on May 6 with impressive ceremonies, a vast crowd being present. The festivities began on May 5 with a ball and reception, the attendance at which was so dense that dancing was almost impossible, The new building, with the site, cost 3,000,000 dols. Its chief merit is its great site, aggregate floor surface being over seven acres in extent. The main exchange room is 200 ft. long 140 ft. wide and 60 ft. high. The Produce Exchange has 3,000 members, and each seat is worth 4,100 dols.

—A few days ago a Brahman woman, supposed to be a Brahmica, at Monghyr, embraced Christianity in the church of the Rev. Mr. Evans. She is about 30 years of age.

—*Indian Chr. Herald:* The Spirit is working. Our dear young brother, Babu Goshtha Behari Makkar, B. A., who came out last year to be the Lord's, had the satisfaction, last Sunday, of seeing his Hindu wife baptized into the Christian Church. There were two other baptisms last Sunday. Kalinath Basu, aged 25, is a fitter by occupation. Having taken seriously ill, he was lodged in the Campbell Medical Hospital. While a patient there, he was visited by an evangelist and the word preached beside the sickbed, took root and produced conviction. On his discharge, he sought baptism, and the Rev. Premchand Nath administered the rite. Brother Nath baptised at the same time, a Brahmin lad of 19, Hementa Sikdar by name, who came under the influence of a Christian teacher in his neighbourhood. Both these converts have Christian relatives. We hear there were two baptisms last week at Barrackpore.

—Same: At the instance of a Committee of Bengali Pastors and others, an evening party was got up in the house of the Rev. G. D Maitra, on Saturday last, to meet Miss Pigot. Upwards of a hundred ladies and gentlemen were present including some of the leading European missionaries and nearly all the Bengali ministers of Calcutta and the suburbs. We were glad to see Miss Pigot once more among her friends, quite hereself through sustaining grace, and we hope a useful career will ere long be reopened for her.

—Receipts of the Bible Society last year, £233,000.

Wednesday, May 28.

—The Rev. Imam-Din of the Church Missionary Society has just received the degree of Doctor of Divinity from His Grace the Archbishop of Canterbury, in recognition of his services in the cause of Christianity in the Punjab.

—A telegram from Akyab states that no lives were lost in the station during the recent cyclone. The loss of property is estimated at fifteen lakhs. Maungdaw reports that two thousand dwelling-houses were destroyed and six thousand injured; 46,000 maunds of paddy were destroyed; 12,000 maunds of rice were damaged. Five deaths occurred from drowning and falling buildings. Minbya reports damage to property but no loss of life. Roethaedoung reports a violent gale and much damage to property and stocks and the loss of eighteen lives and many cattle by tidal waves.

—*Liberal and New Dispensation:* From items in the *N. W. News* we gather that Benares is the holiest, nastiest and, still the unholiest city in India. Its holiness may be inferred from the fact that the other day a Kali Puja was celebrated at Durgabari where 108 images

of the goddess were worshipped and 108 goats were slaughtered. Its nastiness has grown proverbial, while its unholiness is a known thing all over India. The cause of reform is going on everywhere; Benares is the only place under the sun which is never reformed.

—*Independent*: The Chicago ministers who called attention to the danger of studying the Bible by piece-meal, struck a large principle and deserve thanks. It is a poor church that is built on a few chapters taken here and there from the catholic whole, and it is a poor and dangerous kind of Christian opinion and of Christian character which is built on odd passages or books selected, it may be at random or, worse yet, to suit a compiler. The Word must be its own interpreter, and it is only in the broad and free comparison of its parts, the interpretation of one passage by another, the weighing of one against another, and the bringing of the less illuminated portions into the strong light of Christ and his apostles, that we escape the danger of using the Word of God "deceitfully." Every child should have his whole Bible and study it as a whole. There is a solid realism and heard-headed good sense, for example, in the Old Testament which in combination with the idealistic tone of some portions of the New Testament brings out exactly the right result. In this broad view of the whole, things appear in the right proportion and come to the right equation. It is a narrow, barren and dangerous theory of the Bible that the whole of it is in any one verse, or that it is all made so much of one piece that one verse or one book carries with it the authority of the whole.

Thursday, May 29.

—Herr Carl Tauchnitz, the well-known Leipsic publisher, who died recently, has left his fortune, amounting to several million marks, to his native city of Leipsic, for the establishment of charitable institutions.

—The Str. *Siam* with English Mails left Aden for Bombay Wednesday, 4 a. m.

—*Bombay Gazette*: A belief in witchcraft is still firmly rooted in the minds of some people. It was only the other day that we had occasion to refer to a case in the Central Provinces in which a Mahar had been done to death by some villagers at the instigation of the Malguzar on suspicion of having brought cholera to the village by means of witchcraft. Now we hear that a tragedy of a similar character has been perpetrated at Damaun, a Portuguese possession in this Presidency. It appears that on the morning of the 28th ult. a man of the name of Nivacia Tarasear entered the house of a poor inoffensive woman and strangled her under the belief that she was a witch, and that certain misfortunes which had befallen him were attributable to her evil influence. The man was arrested on the spot, but he appears to have effected his escape. He was subsequently, however, recaptured.

—*Dnyanodaya*: We are glad to learn that the Bombay Government has sanctioned an expense of forty lakhs on canals in the Poona district. Work on the Mutha canal is now being pressed forward. This scheme will probably bring thousands of acres into cultivation. In the Doab it has been found that watering some kinds of soil by canal water has spoiled them by bringing out certain saline substances. But a corrective has been discovered which will, it is hoped, make these injured lands fertile again. The Bombay irrigation department has these facts well in mind in carrying out its operations.

Friday May 30.

—*Bombay Gazette*: All down the coast and as far as Colombo the weather is fine, and there is no appearance of the monsoon. It seems certain that the supposed burst at Colombo was due to cyclonic disturbance.

—Consequent upon the resignation of Brigade Surgeon Partridge, the following appointments are notified:—Surgeon-Major Hunter to be Presidency Surgeon, third district, with attached duties, *vice* Dr. Partridge; Surgeon-Major Bainbridge to be Civil Surgeon, Kurrachee, *vice* Dr. Hunter; Surgeon Greany to be Civil Surgeon, Satara, *vice* Dr. Bainbridge; and Surgeon Davidson to be Civil Surgeon, Kaira, *vice* Dr. Greany.

—Deaths last week, 441. By Cholera 8.

—*Times of India*: The French have no sooner patched up affairs in Tonquin, than they have begun to revive their Malagasy troubles. Admiral Meot has broken off negotiations, and is, we are told, now blockading the whole of Madagascar. This is what is vulgarly termed "a large order," for the island is 1,030 miles long and some 300 miles in breadth. A discussion on the subject was raised in the House of Commons shortly b fore the last mail left by Mr. Ashmead Bartlett. He declared that the Government had permitted the French, almost without a protest, to destroy a branch of British commerce that was worth three-quarters of a million annually, and that they had not obtained adequate apology for the way in which British subjects and British ships of war had been treated by the French. To the first charge Lord E. Fitzmaurice had no reply. The second charge he denied. Mr. Ashmead Bartlett wound up his attack by trusting that the Government would take a firm stand and not admit the claims of French supremacy in the island. To this the Government merely replied that they hoped to have the opportunity of using their friendly offices between France and Madagascar. Considering that almost the whole of the Malagasy trade has for years been conducted with English or Indian capital our Government ought to speak out more strongly than they have yet done.

—A Limited Company is to be formed to take over and complete the Back Bay Swimming Bath.

—The Church missionaries in Ceylon recently sent to the Parent Committee a resolution deprecating the proposed scheme of a committee of management with the Bishop as president. The resolution was returned for reconsideration, and it has been fully reconsidered by the missionaries in Conference. The result is that the missionaries adhere to their objections. Apart from other difficulties, lay members of the Church of England, who share the evangelical views of the missionaries, refuse to act with Bishop Copleston.

—*Indian Messenger*: Out of the twelve white men, who lately became converts to Mahomedanism in this city, four, according to the *Indian Witness*, have renounced Islamism. The reason, with two of these, of having forsaken the religion of Christ, was that promises of emolument held out to them had not been fulfilled. If the motive for conversion be the same or similar in the case of the others, the Mahomedans have little cause for rejoicing at these new acquisitions. But the conversion of white people to Islamism is not altogether a new thing in Calcutta. There has always been hanging about this metropolis a class of homeless and penniless European vagrants, from amongst whom there have been cases of private conversion from time to time, and some of whom, might be even now seen loitering about the Mahomedan quarters near Murihata Street, in their assumed Mahomedan garbs.

Selections.

PROTESTANT TRIALS IN SPAIN.

The new Spanish Ministry, under Cánovas, is very reactionary. It may be that the Prime-Minister thought he would be able, in spite of the entrance of the Ultramontane leader, Pidal, into the ministry of instruction, to preserve to Protestants the small measure of religious tolerance which he had left them under his former government. But he had made his reckoning without his host—that is, without the fanatical clergy, which is now trying every where how far it can go with its encroachments and injuries, secure that in Spain the rigor of the law would never be turned against a "venerable pater." On the 23d January, a child of seven years old, died in the little village of Navarra, Olaragutia. Its Protestant parents called in the pastor of the neighboring Pamplona, to bury it in the Civil Cemetery; but the judge, at the request of the priest, ordered the body to be buried in the Roman Catholic cemetery. Accompanied by the knelling of the funeral bell, the judge, the town council, and many of the inhabitants came to the house of mourning on the 25th, and required the body to be given up to the priest. Mr. Goicoechea, the father, maintained his right and refused to yield, and the authorities went away. The governor of the province sent a written order to the mayor, to respect the right of the parents, and to order that the funeral should take place in the Civil Cemetery. But the mayor refused to obey the order till he had taken counsel with the bishop of Pamplona. On the 27th he came back again with the judge, who said that he ordered, on the ground of higher authority (we suppose that of the bishop), the carrying off by force of the body, and its burial in the Catholic cemetery.

A sergeant and four *gens d'armes* carried out the act of violence and the burial took place in the Catholic cemetery amidst the cries of the crowd: "Long live religion! Down with the Protestants." Thus, neither the king, the ministers, nor the government, but the priests alone, rule and are obeyed by the judges. Occasionally the people dare to defend themselves. In the little village of San Martin a woman in child-bed called in a free-thinking physician, who baptized the child, which was at the point of death, shortly before its decease. No doctor in Spain would dare to omit baptism in such a case. But the priest refused Christian burial to the child, on the ground of its baptism not being valid. For four days—an unheard of length of time for Spain—the body remained unburied until the people rose *en masse*, besieged the house of the priest, and took such a threatening aspect that he was obliged to do his duty. Near Besullo, in Asturias, a priest was returning to the village with the viaticum, the holy wafer. Two evangelical boys, who could not turn aside on the narrow mountain path, ran on in front to avoid meeting him. The priest rode faster behind, and when they courteously stood aside to let him pass, he took the capsule out of his pocket, and said to the boys: "I have God in here," bidding them take off their caps. But one of them answered, courageously: "The Apostle Paul says: 'The Almighty dwelleth not in temples made with hands; neither is he served by men's hands, seeing He himself giveth to all life and breath and all things.'" The priest at once called on a witness before the magistrate, where they were punished with four days' imprisonment and a fine of 10 francs each, besides, what is far more, the costs. All these facts are proved by official documents; but, as not a single case has occurred in which the persecuted have really met with justice, we cannot wonder that the Protestants despair of meeting with it under this government. How easy would it be for the government to make loyal subjects of them by granting it! They are the only ones in all the country who regularly pray for the king and the government in their churches.—(*Independent.*)

VOLCANIC ERUPTION IN AUSTRALIA.

The *Perth Enquirer* gives the following account of a volcanic eruption in Western Australia. It was contributed by a highly respected settler who had lived in that district some years. The phenomenon he describes

was witnessed by him on the same day as that on which the calamity occurred in the Sunda Straits, although he was in total ignorance of that disturbance at the time. He writes:

"I was travelling inland with a flock of sheep, when late in the afternoon of Saturday August 25, to my profound astonishment a shower of fine ashes began to rain upon me and my party. The fall of the ashes commenced just about sunset, and the shower, which was at first but very slight, soon became thicker, until it resulted in a steady and heavy rain of light calcined fragments. After the sun set I noticed a bright, ruddy glare on the horizon towards the north east; this was at first only just perceptible, but as the time wore on it increased in both brilliancy and extent. The glare was not at all diffused and it was of such a nature that it was impossible to mistake it for a display of the *aurora australis*. On the contrary I could easily see that the source of the glare was strictly circumscribed, or in other words, it was confined to one spot; but as it increased in intensity the fervid glow mounted higher and higher in the heavens. So far as I could roughly calculate, the source of this extraordinary illumination must have been situated about 400 miles inland to the north-east of Roeburne. The showers of ashes ceased just after sunset and I observed that the steady glare was still to be seen until before sunrise, but as the sun rose the lurid appearance of that portion of the horizon gradually decreased, and at last quite died away when the orb of day made its appearance.

"Fortunately I afterwards had an opportunity of questioning some natives who had recently come from that part of the country and they described the cause of the glare plainly enough. 'Big mountain burn up big' they said; and then they added: 'He big one sick. Throw him up red stuff, it run down side and burn grass and trees. We frightened and run away and fire sticks (I presume the ashes) fall on us. Two, three days after we go look again; mountain only smoke then, and red sick turned black and hard, just like stone.' A plainer description of a volcano in a state of eruption could hardly be given by uncivilized beings; and I am therefore compelled to conclude that I was the far distant witness of the first eruption of a volcano that has occurred in Australia with the memory of living men."

INDORE CORRESPONDENCE.

THE RESIDENCY,
Indore, the 21st May 1884.

My dear Mr. Wilkie.

In reply to your letter of the 16th Instant asking to be furnished with copy of Indore Durbar letter of the 25th June 1883, I am directed by Colonel Bannerman to forward copy as requested.

Yours Truly,
M. J. MEADE.

The Rev. J. Wilkie
Canadian Mission,
Indore.

"Copy"

DURBAR OFFICE INDORE
25th June 1883.

My dear Sir,

I am in due receipt of your Demi Official letter dated 25th Ultimo, regarding the Missionary work in the City.

I am directed, in reply, to make the following observations on the subject in question:—

His Highness the Maharajra is glad to be assured that Colonel Bannerman is not disposed to support the claim of the Missionaries to preach either in the street or any other public place. His Highness is willing to accord to the Missionaries, the same toleration, as is extended to the propagandists of other creeds. But it should be noted that the propagandists of other creeds have no preaching in the sense in which the Missionary preaching is understood. Their preaching, or whatever we may call it, generally consists in the exposition of the doctorines of their religion for the benefit of the people belonging to their own religion. It is generally confined to their established places of worship, and the audience is mostly composed of persons professing the same religion to which the preacher or the expounder himself belongs. No odious comparisons are drawn there, and no reflections are cast on other systems of religions and the rites and practices appertaining thereto.

The case is far otherwise with the missionaries. They have no established place of worship in the City. They preach to an audience perfectly alien and belonging to religions quite different from their own. And in their zeal for proselytizing, the Missionary preachers, not unfrequently, cast reflections on many of the practices enjoined by other religions, and comment unfavorably on the cardinal doctrines and dogmas of those religions.

Hindoos and Mahomedans have been living at peace, side by side for centuries past, with no tendency for aggressive proselytizing on either side, and yet cases have at times been occurring, even in British India, in which religious differences of a trifling nature have resulted even in serious riots.

If such be the case with the Hindoos and Mahomedans, there is a great probability of the preaching of the Missionaries, in the way indicated above, leading to a breach of the peace.

It is these circumstances which have induced the Durbar to issue the orders which are now in force about dispersing the people crowding round the Missionary preachers.

As regards the Missionary Schools, the Missionaries themselves admit, as has been stated in your letter under reply, that the Durbar officials threaten to close the institutions, if any Christian instruction is imparted to the pupils. It is needless, therefore, to state that objection is taken to imparting Christian instruction, and not to the conducting of schools.

No religious instruction is imparted to pupils in any of the Government or private institutions, and secular instruction alone is given in them. It is on this principle that Christian instruction is prohibited. The prohibition is also owing to the fact that some Christian books, prepared for the use of pupils, contain matter which is likely to prove obnoxious to the professors of other religions.

Such are the views of His Highness on this subject, and I have unreservedly placed them before you for the consideration of the Agent Gevernor General.

I may add before concluding, that His Highness is afraid that a continuance of the correspondence between the Agent Governor General and the Durbar in connection with this matter will only serve to encourage the Missionary gentleman to entertain hopes, the realization of which is not possible under the circumstances set forth in this communication.

Yours &c,
(Sd) KHOOMAN SINGH.

CAPTAIN D. ROBERTSON,
&c. &c.

"True Copy"
M. J. MEADE,
Offg. 1st Asst. Agent Gover. Genl.
for Central India.

THE KEY NOTE OF ST. PAUL'S LIFE AND WRITINGS.

AN able writer in the *London Quarterly Review* discusses the remarkable prominence given by St. Paul to the doctrine of the union of Christ with believers. He finds this important and fundamental feature of Christian experience enforced and implied in the epistles of Peter and John and that of Jude gives one brief allusion to it. But even John, the only evangelist who recorded those sublime discourses of our Lord on which the doctrine reposes, does not place it in its own distinctive light as fully as Paul does, but views it in connection with the relation of Christ to the Godhead. With him "union with Jesus is unity with the Father through the Holy Spirit" Once only in his epistles does he speak of union with Christ in words which are parallel to Paul's everlasting variations on the "Christ in us" and "we in Christ." And then he does it in these words: "We are in Him that is true, even in his Son, Jesus Christ."

But, as the above named writer remarks, "Echoes of the Savior's 'Abide in me and I in you' reverberate throughout St. Paul's writings." In some form or other of Christ's original phrase, "its use may be reckoned by hundreds; the short epistle to the Philippians introducing it more than twenty times." It it also made a question of "manifold applications, illustrating almost every relation of man to God and God to man in Christ.

Paul's exceptionally frequent use of and allusion to the Savior's "sacred formula" does not imply any difference between him and his fellow apostles as to the substance of their teaching, but only in their mode of developing the same divine truths. Our author suggests, very plausibly, that this difference of method had its origin in Paul's peculiar experience. He had not, like them, walked with Christ in the flesh, nor listened to the Word of Life as it fell day by day from his lips through the three years of their pupilage. But the manifestations of Christ to him had been peculiar to himself in its mode, and except in his supernatural awakening, an *inward* revelation. "It pleased God," he says of the beginning of his Christian life, "to reveal his Son in me." The original twelve had been brought into union with Christ by slow degrees under instruction given them when he was with them in human form. But Paul's spiritual life was from its *inception a strictly internal union with Christ which had its origin in miraculous external* conditions which stirred his whole nature to its profoundest depths. That marvelous vision of the glorified Christ prostrated him on the road to Damascus, instantaneously dissolved his unbelief, captured his judgment, quickened his conscience into fear that was torment, prepared him to intently listen to the teachings of Annanias, and as soon as he discerned the nature and measure of Christ's love to surrender himself wholly, unconditionally and finally to his claims. The posture of his mind was so unreservedly submissive and receptive that his first act of faith was followed by such manifestations of the love of Christ as to fully justify his desciption of them as a divine revelation of the Son in him. Hence that decisive experience became the key-note of his life, the root of his subsequent activities, the inspiration of his ministry, the central thought of his writings. The view point of all his theological studies, of his inquiries into the innermost meanings of the words of the great Teacher was that of a "man in Christ." Guided by this light the student of Paul's epistles readily comprehend the animus of his exceptionally frequent and varied presentations of the doctrine of our Lord's precept, "Abide in me and I in you."

The intelligent Christian will find it a delightful and profitable task to trace out the numerous allusions to and the illustrations of this vital doctrine in Paul's epistles, taking them either as they stand in our Bibles or in the order of their respective dates, beginning with Thessalonians and ending with the second to Timothy. He will thereby see that the Apostle connects Christ with every doctrine of the Gospel, with every experience of individual believers and of the Church. "In Him we were, before the world was predestined and chosen [on condition of faith]; in Him we are accepted, justified, new created, sanctified, adopted on earth; and in Him we are already seated in glory before the time; the

phrase is the Apostle's unfailing motto and password. By it he makes Christ the place of the Church, the place of individual souls, the place of everything good in Heaven or Earth. By this phrase he denies and suppresses his own individual, independent existence at every turn, from the highest rapture of the man in Christ down to hope in the Lord of coming shortly to the Philippians. It is the common, familiar, flexible, and yet most reverent and solemn watchword of all his personal religion. As to the world around, outside of Christ is heathenism; 'in Christ' is to be brought 'very nigh' to God; as to his own soul its date of birth is this 'they were in Christ before me,' and its consummation is still this,' to be found in Christ.'"

As Paul's epistles explain and expand the meaning of the Savior's "Abide in me and I in you," so does his energetic and fruitful life illustrate the legitimate effect of that mystical union on the character of all who enjoy it. As seen in Paul, this relation did not beget a dreamy religious sentimentality, nor painful struggles for purity through ascetic self tortures, nor imaginary absorption of his proper selfhood into the divine nature, but rather such a complete surrender of the will and affections to Christ as made him the willing slave of his chosen Lord. When by his faith he embraced Christ as both Savior and Lord, Christ sent his Spirit into his heart as the comforter and giver of a new principle of life. That principle was the love of God shed abroad within him in such overpowering abundance that henceforth it governed his life. By it he became dead to every appeal of sin and alive to every claim of duty, counting every earthly good as worse than valueless in comparison with his present fellowship with Christ and his expectation of being with him in the glory of the hereafter.

What this intimate union with Christ did for Paul it will do for every believer. All robust, healthy Christian character has its root in this divine fellowship and cannot exist without it. To bring forth much fruit the disciples *must* obey his Lord's precept. "Abide in me and I in you." He must "abide" in Christ by a persistent, constantly active faith. Christ will then abide in him through the Holy Ghost who makes every believer his temple, thereby joining him both to the Father and to the Son. Walking in this communion with the Spirit, consciously crucified with Christ, he will be a man of spiritual power, dead to the world and alive unto God, doing the will of his Master and winning souls to righteousness through the sweetness of his spirit and the purity of his life.

And the Church of God, in this hour of temptation and unbelief, has no greater need than that of an increasingly devout obedience to her Lord's precept, "Abide in me and I in you." Intimate union with Christ will speedily give her the mastery of the world.—(*N. Chr. Adv.*)

PAUL THOMPSON—A TRUE STORY.

By Mrs. Susan T. Perry.

One afternoon a few weeks since, while passing through one of the principal business streets of a large city, we came upon a crowd of school boys standing in front of a saloon. The boys had come out of the school-house only a few moments before, and had their books, slates, etc., in their hands. They were a company of bright, intelligent happy-looking lads, but they all seemed deeply interested in something that was going on inside of that saloon. As they opened their ranks to make way for us to pass, we stopped and asked what it was that had attracted such a large crowd of boys.

'Paul Thompson's been in a fight in the saloon there, and a policeman has just gone in to arrest him,' said one of the boys.

While he was speaking, a large, blue-coated, brass-buttoned officer came out leading a man, or rather jerking him, by the coat collar. The man in custody was young, with slight form and delicate features, and as we looked into his face, we saw traces of intelligence and cultivation.

'He is drunk,' said another boy, 'and when he's drunk, he is always ugly and wants to fight. This isn't the first time he has been taken, either.'

The crowd of boys followed the policeman and his prisoner, and we soon lost sight of them. As we passed on, we noticed the public school-building was only a short distance from that saloon; many of the scholars had to pass by it every day. The same proprietor had been in possession of the building for ten years past. Only six years before Paul Thompson had graduated from the High School. He was a scholar of high standing, too. But he had been in the habit of passing this dangerous corner for years before he graduated. He had been attracted to it in his boyhood, as the boys just spoken of had been, by some similar occurrence. He began by looking in to see what was going on behind the green screen-doors. Then he stepped inside to hear what the men were talking about. The saloon-keeper noticed him, for he had a manly bearing, and belonged to a family in high standing. He encouraged the boy's coming in with pleasant, flattering words, and one day he gave him a glass of beer to drink. Paul thought it was manly to take the offered glass, but he could only drink a part of it; he did not like the taste, it was bitter; but the saloon-man patted him on the shoulder, and told him to drink as much as he could, and it would make a man of him. Paul knew it was wrong, and when he went home he felt ashamed to stay in the presence of his good, sweet mother. He could not look her in the face; every smile she gave him, and every kind word, made him feel more and more guilty. He resolved never to pass by the saloon again, but to go home another way, although it was much farther. But somehow he did not go the other way but a few times. There seemed to be a fascination about that saloon, and he would linger around it. That was the beginning. Now we see Paul Thompson a constant frequenter of this same saloon. He has been going down, down, from bad to worse, for six years or more. The very years, too, of his life which were the most important to him—the time when he ought to have been acquiring a true, honorable, manly character. His mother used to love to hear his step on the walk, and his cheerful, boyish whistle when he came bounding home from school, so happy and light-hearted. But now that dear mother listens and listens night after night for his step with an anxious heart. She is weary and worn with the late watching. She has plead with prayers and tears for his reform; but the "habit begun in cobwebs has ended in iron chains." He is a slave to liquor. We trust his good mother's prayers will be heard, and that through the mercy and strength of the Lord Jesus Christ, he may break those iron chains. But we see where he is to-day. Now boys, this case of Paul Thompson's is a great warning to all of you. Don't stop at saloons, even to *look* in. Cross over on the other side, and shun those terrible places where so many have lost their manhood and their soul. Remember that every poor, miserable drunkard began his downward career when he took his first glass.—(*N. Y. Evangelist.*)

A TOBACCO-SLAVE EMANCIPATED.

Bro. Joseph F. Hindes, of Baltimore, writes: "I promised you at Ocean Grove that I would write you some little of my experience, in being led to give up the use of tobacco. My mind was not exercised on the subject, (although I had been using it from childhood) until the summer of 1868. I then commenced *trying*, partly in my own strength and partly trusting in Jesus. I tried and tried, but did not succeed. Sometimes I would stop for several days and then commence again. This state of instability continued for fifteen years. Finally, I became throughly ashamed of myself, and almost afraid to go to the Lord, having so frequently violated my vows. The Spirit, however, convinced me that I must give it up—my health was very much impaired, my throat was sore, and I suffered from bronchitis and other evils arising from this terrible *poison*. My physician informed me that I must abstain or never get well. On February 2nd, 1883, after attending a meeting for the promotion of holiness, I determined by God's help to give it up or *die*. The Lord gave me grace and, although I had to suffer, *bodily*, my spiritual condition began to improve immediately, because my mind was at peace. Glory be to Jesus, He has kept me moment by moment, and now, after about a year's trial, my bodily health is greatly improved, as well as all the faculties of my mind. I have no hesitancy now in testifying that the blood of Jesus cleanseth from all sin. And now, after being a slave for forty years, (for I began the use of the weed when *nine* years of age) I am free. I cannot be too grateful. I feel like praising the Lord continually for the grace by which I have been kept thus far, and I know He will keep me to the end of life. Glory glory, to the Lamb! I am now privileged to attend two or three meetings every week on the line of Christian holiness, and I delight, as opportunity offers, to testify of the great salvation which God has wrought within me. Praise His name!"—(*Guide to Holiness.*)

"AS HE IS, SO ARE WE IN THIS WORLD."

By Mrs. H.

"Mrs. Mahan,—Dear sister in the bonds of the everlasting Gospel, My thoughts have dwelt much of late upon the words above cited. These words are few and small, but wonderfully freighted with meaning. When we begin to seek to know Christ more fully, and to be in the world as He was in the world, He is certain to lead us in right paths; but often in a way which we knew not. He may not, in the first instance, show us His glory, but reveal Himself to us in His humiliation as He was when He dwelt as a man among men. Instead of leading us up into the Mount of Transfiguration, He may take us into the wilderness, and through His example teach us there how to overcome as He overcame. The Spirit may show Him to us as 'enduring the contradiction of sinners' against Himself, and thus teach us how to endure reproach and persecution as He endured them. He may then show us Christ as the world-sufferer, in Gethsemane, in Pilate's Hall, and upon the cross, that we may there be 'crucified to the world, and the world to us'—even here to suffer for His sake, and to endure hardness as good soldiers of Jesus Christ.

This is seemingly indeed a thorny way; but it may be needful for us to tread it, that we may 'know the fellowship of His sufferings,' and 'be as He is.' A dear friend said to me, a few days since, 'I did not know when I prayed to know Him better, that this was the way that I should become acquainted with Him: "As He is, so are we in this world."' The offence of the cross has not yet ceased, and those who would be in the world 'as He was in the world,' must 'take up their cross and follow Him.' This we do with the assurance, however, that 'If we suffer with Him, we shall also be glorified together with Him.' The overcomers only will reign with Him in His kingdom. The suffering and the overcoming must be here in this world.

When I accepted as mine the promise of Jesus, 'He (the Spirit of truth) shall guide you into all truth,' it was not limited to the little of truth that I can now comprehend, but the truth as it is in Jesus, the Infinite One. I

had to give up my theories, my cherished opinions, my theology—both true and false—and be *led* as a little child to the living Word, the Word that was made flesh, Whom the Holy Ghost *is come* to reveal to the *little ones*.

We become 'As He is' in every respect in which we receive the eternal Word. Through this 'we are made partakers of the Divine nature.'

'Jesus said to His disciples, 'My Peace I give unto *you*.' His peace is like a great ocean in a calm. Nothing can terrify or disturb one in whom this dwells. If the waves of this world dash furiously against our little bark, she rides securely because He who said to the waves of Galilee 'Be still,' is within in Majestic Peace.

'On the night of His betrayal, He said to the Father, 'I have declared to them Thy name . . . that the love wherewith Thou hast loved *Me* may be in *them*.' Amazing love, that devised and executed the scheme by which degraded sinful man might become an heir to the nature and perfections of Deity! And this love, so enduring, so exalting, above all human love, is ours when in Christ Jesus. Then we return this love as a sweet savour offering acceptable to Jehovah. 'As He is, so are we.' I have learned that the Gospel is good news for this life in this world.

Again, 'The glory which Thou gavest Me I *have* given them, that they may be one with Me.' His glory has been manifested in a measure on earth a few times *to chosen ones*. Peter, James, and John had a glimpse of it in the Mount of Transfiguration. Also Paul, on his way to Damascus, saw it above the brightness of the sun. But He showed Himself to the world by His power to save. So His glory is not fully manifested in His brethren here who are 'As He is.'

Nevertheless, it is in us, because we are 'One with Him, as He is one with the Father: I in them, and Thou in Me.' O that His children would *accept* with the largeness with which He offers, so as to apprehend this transforming Oneness. Oh He offers us so much, even Himself, the blessed Immanuel.

Although the world knows us not because it knew Him not, yet we *are* 'come to mount Zion. . . . to the general assembly and church of the firstborn. . . . to God the Judge of all. . . . And to the spirits of just men made perfect,' who joy over one sinner that repenteth. We are citizens of that country, hastening through an unfriendly clime, to our place prepared, where we are now recognised as sons and daughters of the Lord Almighty—where Jesus is no more called 'Baali,' but for evermore 'Ishi.' There we shall know more perfectly 'what are the riches of the glory of His inheritance in the saints.' For ever more 'As He is.'

'Angels assist our mighty joys,
Strike all your harps of gold;
But when you've raised your highest notes,
His love can ne'er be told.'"

—(*Divine Life.*)

CHRISTIANITY NOT A FAILURE.

Some persons say Christianity is a failure, that the plans of Christ are mutable, and that there is a higher and nobler plan. It is not surprising that men thus speak. Men and things change much even in a thousand years. Nations change—they advance within themselves — they differ from each other in constitutions, policies, governments. But all these changes are preparing the way for the carrying out of Christ's ultimate plans. In ancient times Jupiter and Apollo had each reverence. Every city was ruled by a deity. Greece and Rome were filled with these deities. But there is not a single deity of those days who now has a votary. Christianity has wrought the change. There may be modifications of belief, but all worship the same God. Surely it is not possible that society can return to what it has abandoned. And if Christianity has thus made a clean sweep, what has man to present in its place? Wherever it goes nations are moulded and tend to unity. Ages ago, in England and France, different tongues were spoken, but few now remain. The tendency is to one language. God is bringing us together. It is in harmony with God's plan to bring men into unity. We see this exemplified in human governments. Behold Germany. Humboldt found twenty-seven languages there, the speaker on his visit only nine. The tongues of men were confounded and divided at the tower of Babel. This was as a punishment for their sins. Just as men come to Christ there will be an approach to one language and one people. The tendency to unity is in everything. Only a few years have elapsed since men knew nothing of the telegraph, telephone and railways. But these are broadcast to-day. What it lately took a couple of hours to do by a messenger can now be effected by ourselves in a moment's time while sitting in our office. These things are only found in Christian countries. The light of science is like the dawn of day—it is the handmaid of religion and the precursor of religion. It was so when Newton saw the apple fall. Gravitation, electricity, all discovered forces, are but the revelations of God to man. As electricity fills the Earth and man, so will the Earth and man be filled with the electricity of Christ. Science has established the fact that the substances of the human body are in the sun and the elements of the sun are in the body. There is in the very heart of God a ray of love for man that is drawing man nearer and nearer to himself. Whence come all reforms? Who leads them? No reform is good unless Christ is at the head. It is Christianity that is sweeping away the horrors of idolatry, human sacrifices, and the degradation of woman. Compare any idolatrous land with any Christian nation. The lines of the Christian army are extending; they are seen in Madagascar and the Feejee Islands. In the front of this army is, as it were, a fire that burns, warms, enlightens, cheers. Christianity is everywhere a blessing. It cares for children, blesses them, makes them missionaries. The voice in song of many a child has touched the parents. What a power there is for Christ in infant lips; a power but little used as yet. Christianity is not, cannot be a failure. It has power to raise men—power to go on—like the little stone cut out of the mountain without hands, until it fills the Earth. Be members of Christ: partake of His blessings on Earth and in Heaven.—*Bishop Simpson.*

CHARACTER.

Contentment with reputation instead of character is one of the commonest as well as one of the most fatal faults of our modern life. Many causes have contributed to its creation. Unbelief and the divorce of religion from morality prepare the way for it; the craving of wealth, and the vain glory which the possession of wealth often inspires give strength to it when once in existence. The publicity now given to the sacred privacies of life, and the new function of the personal interviewer, all prompt to keep up appearances, to make a fair show for the eyes of others, whatever may be the real state of the inner man and his private life. To suppose that publicity of life will insure transparency of character, or that to have all eyes turned on one will compel sincerity of heart, is to suppose that neither good sense nor experience warrants. The fact is, that the temptation to put on appearances to build an imposing paste-board front, will be strong just in proportion to the need there is of appearing well in the eyes of men. No man more needs to watch and fight against the demon of pretence than he who courts reputation or who seeks some boon dependent on the good will of others.—*President Robinson.*

Miscellany.

—The *Independent* on the Bryennios Manuscript:

The prolegomena takes up 149 pages, the Teaching of the Twelve Apostles with the elaborate notes 55 pages, the indexes and appendixes, 20 pages. The whole work is a splendid exhibition of scholarship. It is a sign that the Orient is to play an important part in the learned world of the future. American scholars will have to study their Greek with renewed diligence if they would keep up with the production of the rising scholarship of the Greek Church. If classical Greek has become less important, ecclesiastical Greek has risen to vastly greater importance in our times. One of the finest sections of work is the exhibition, by a difference of Greek type, of the text of the Teaching of the Twelve Apostles embedded in the seventh Book of the Apostolic Constitutions, and then also in the midst of the Epitome of the rules of the holy apostles, where, as in the Apostles' Creed, each apostle has his share in pointing out the way of life. There is also a careful comparison of the text of the synopsis of Chrysostom of this MS. with the text given in Migne. There is besides a curious list of the Old Testament books in Hebrew and in Greek placed in the MSS. between the second epistle of Clement and the Teaching of the Twelve Apostles. The order of this list is: Genesis, Exodus, Leviticus, Joshua, (this order, it will be noticed, inserts Joshua in the middle of the Hexateuch) Deuteronomy, Numbers, Ruth, Job, Judges, Psalter, I, II, III, IV Kings, I and II Chronicles, Proverbs, Ecclesiastes, Song of Songs, Jeremiah, The twelve Prophets, Isaiah, Ezekiel, Daniel I and II, Ezra, Esther. This must be very ancient and will be greatly valued by old Testament critics. Bryennios gives a list of passages of Scripture cited in the teaching of the apostles. These are from the Old Testament: Deut. v, 17—19, Zecheriah xiv, 5, Malachi i, 11—14. From the Apocryphal book, Tobit 1, Sirach 3; thus there is one more citation from the Apocryphal books than from the canonical books of the Old Testament. From the New Testament there are, from Matthew 20, from Luke 6, from the Acts iv, 32. The Gospels of John and Mark are not cited. The citations from the epistles are Ephesians vi, 5—9, I Thessalonians v, 22, and I Peter ii, 11. The Apocalypse is not cited, even where we would expect it, in Chapter xvi.

—Am. Mar. Mission Report for 1883.—Mrs. Bissell writes:—"The Girls' School has been in session 9½ months of the year. The average daily attendance has been over 130, and the number on the roll 155. There has been an unusual amount of sickness in the city and district, and this has to some extent interfered with the studies of the school.

Death of Two Girls.—"During the hot season vacation of April and May, two of the pupils, who had been several years in the school, died of consumption. Both, we trust, were lambs of the Good Shepherd's fold and are now in His loving care. One was the only child of her mother, one of the teachers in the school, and her painful sickness and death moved deeply the sympathy of the other pupils and teachers. The other was an orphan girl, deformed from birth. When but five years old she was given to the Missionary by her mother, who said, nobody will ever marry her, take her to your school. Before death she was conscious that her end was near, said her Saviour was with her, and she was not afraid. Ganga Syana and little Gozara will not soon be forgotten by their teachers and fellow-pupils."

Conversions:—"The crowning joy of the year was the fact that two companies, one of eleven pupils in January, after the week of prayer, and the other of nine in September, were received to the communion of the church.

These, with one received in April, make twenty-one thus gathered into the fold in the past year. These girls were received after careful instruction in the duties of a Christian, and we trust they will adorn their profession by godly lives."

Marriages.—"An important fact, worthy of mention perhaps as showing the value of this Christian training in fitting the girls for the duties of after life, is, that fourteen of the older pupils have been married within the last twelve months. Most of them became the wives of young men who had left the normal school, and were employed as teachers in our own or other Missions. It was an interesting sight when eight couples stood up together in the chapel and one after another pledged love and fidelity to each other in their new relations. Some have gone to distant parts of the country, and it is a joy to hear that they are loved and respected by those who know them, and are becoming useful in their various spheres."

—From a contemporary:

Continuing in the *Debats* his notice upon the life of George Eliot, M. James Darmesteter gives a further number of remarkably interesting unpublished letters placed in his hands by a correspondent of the great authoress. Among these are several upon philosophical and social subjects. George Eliot's genuine liberality in regard to the religious question is reflected in the following passage of a letter dated 26th November 1862:—"I am too deeply convinced of the efficacy of all sincere belief, and of the moral aridity which follows the loss of it, to have anything in me of the negative propagandist. In fact, I have very little sympathy with the clan of Freethinkers, and I have lost all interest in merely anti-religious polemics."

After reading Darwin's "Origin of Species" George Eliot writes, on the 5th of December, 1859:—"So the world gets on step by step to brave clearness and honesty. But the chain of Darwinism, and all the explanations of the march by which things have been produced, make but a feeble impression upon me compared with the mystery lying beneath this same march." In a letter dated the 15th February 1862, with the following passage, George Eliot shows that she considers religion as containing the germ and the presentiments of future truths:—

"As to forms of ceremony, I feel no regret that comforts should be sought for in them by those who can find it there. But I have faith in the working out of higher possibilities than the Catholic or any other Church has presented, and those who have strength to wait and endure are bound to accept no formula which their whole souls—their intellect as well as their emotions—do not embrace with entire reverence The highest 'calling and election' is to do without opium, and live through all our pain with conscious, clear-eyed endurance."

George Elliot's conception of the world as revealed in these letters is Pessimist, but a courageous and loving Pessimism. She sees ignorance, pride, suffering, and above all, the great fatalities of Nature but she likewise is sensible of the workings of goodness. In a letter of the 2nd of October, 1876 she writes:—

"Were it not for the pure goodness which is flowing obscurely and noiselessly one would be disposed to believe that this world is only the world of a demon. All disinterested effort is good, not for the good that it produces, but good in itself and by itself. Many vessels are lost in expeditions of discovery; many precious cargoes are engulfed; but there has still been the good of preparing and equipping the vessel for a great object."

The letters also contain interesting judgments on literary matters and opinions on various public men and women of the day. As in her literary productions, so in these letters will be found evidence of that remarkable combination of profound reflection and intense emotion which distinguishes George Eliot above all her literary contemporaries.

TELEGRAPHIC NEWS.

London, May 23rd: Mr. Cross, replying to a question in the House of Commons last night, said that the Government has sanctioned the Quetta Railway, and that it would be completed with due despatch.—Mr. Ashmead-Bartlett made a speech in the House last night attacking the policy of Her Majesty's Ministers in Central Asia. Lord Edmund Fitzmaurice (Under-Secretary for Foreign Affairs) made a reply admitting the importance of the Russian advance in Central Asia, but deprecating any debate on the subject as being neither to the benefit of England nor in the interests of the general peace.—Mr. Gladstone, replying to a question in the House last evening, said that the Admiralty were arranging steam-boat patrols between Assouan and Wady Halfa, consisting of steamers belonging to the Khedive, manned by British tars.—Replying to a further question, the right hon. gentleman said that the Dual Control in Egypt would never be reverted to.—Mr. Gladstone stated, in reply to a question on the subject of the proposed Egyptian Conference, that no Power had proposed to change the original basis of the Conference.—Generals Stephenson and Stuart have been appointed Knights Commander of the Bath, and many other officers have been appointed Companions of the Order.

24th: Mr. Egerton wires from Cairo that the Mudir of Dongola reports that the Mahdi is detained at El Rahat, his Kordofan followers having prevented him from going to the White Nile.—The Chief Justice of Ceylon has been knighted.

25th: Kitchener, with 1,200 Arabs, has started for Abuh Amed, across the desert.—General Wood's cavalry and artillery will proceed to Assouan on June 3rd.—The Dean of Bangor committed suicide yesterday.—Generals Staveley, Dickson, Borton, Daubeny and Brind have been appointed Grand Cross of the Bath.—The negotiations between England and France, to bring about an understanding with respect to the proposed Egytian Conference, are progressing very favourably, and all obstacles to the Conference being held are now disappearing.

Cairo, 25th: Wady Halfa has been fortified with Egyptian troops under the command of Captain Trotter.—The British head-quarter staff here have prepared plans for the autumn Soudan campaign, but no further orders have yet been received from the Home Government relating thereto.—The patrolling flotilla, for service between Assouan and Wady Halfa, is nearly equipped, and the crews join the steamers to-morrow.—At the urgent request of the Governor of Dongola, a thousand rifles have been despatched to that garrison.

26th: It has been decided that Mr. Clifford Lloyd will not return to his appointment here and Nubar Pasha demands the dismissal of all the Europeans employed in the Ministry of the Interior.—The Nile has commenced to rise in Upper Egypt.

London, 27th: The Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last evening, said that negotiations are proceeding with Russia with reference to Sarakhs, but that it was undesirable at present to make any statement on the subject. The British Minister in Persia, he said, had reported that rumours were current at Sarakhs that the Russian Commander-in-Chief was coming to take possession of that place, and also that the Merv-Turcomans had surrendered to Russia the lands on the right bank of the Hari-Rud.—It is stated that England has accepted a European control of the finances in Egypt, and that the Government are discussing the duration of the British occupation of the country.

Cairo, 27th: Letters have been received from Slatin Bey, stating that, his supplies being exhausted, he has surrendered to the enemy in order to avoid unnecessary bloodshed.—The Governor of Dongola telegraphs that he has defeated the rebels and retaken Debbeh.—Zobehr Pasha has forwarded to the Government letters from General Gordon insisting upon the immediate return of Zebehr Pasha to the Soudan.

London, 28th: Mr. Gladstone, replying to a question in the House of Commons last evening said that the parleying between England and France with reference to the proposed Egyptian Conference still continues. Mr. Gladstone added that Her Majesty's Government will communicate with the other Powers on the subject, and that he would inform Parliament of the result before the Conference commenced its sitting.—Parliament adjourned yesterday for the Whitsuntide recess.

Paris, 28th: Admiral Miot the French Naval Commander-in-Chief in Madagascar, has broken off the negotiations with the Malagasy Government, and is now blockading the whole of Madagascar.

Cairo, 23th: It is stated that a new Mahdi has appeared in Darfour, and has defeated the troops of the old Mahdi.

London 29th: News from the Cape states that the Boers have crowned Dinizulu, the son of Cetewayo, King of Zululand, the chiefs Ohain and Usibepu agreeing to acknowledge him as such.

PASSENGERS SAILED,

Per P and O Str *Venetia*, 27:

For London—Mrs and Miss Rowland and child, Mr Fane, Mr and Mrs Holtum, Mr J Clarke, Mr J Pook, Mr J Bonniell, Mr S Platt, Mr J Wilde, Mr and Mrs J Seymour Keay and two infants, Major D S Cuninghame, Mr W Peplow, Mr J Harman, Mr E Jones, Mr G Wootoon, Mr J Thompson, Mr J Clarke, Mr J Bonnell, Mr J W Martin, Captain Fenwick, Mr G W Smith, Mr Littlefaire, and Mr D K West.

For Brindisi—Brigade Surg F N Hoysted, and Sir Wm Gordon Cumming.

For Marseilles—Mr R McEwen, Major W E Forbes, Capt H St P Maxwell, Mr W Best, Mr and Mrs F W Sedgwick and two children, Mr Lehmann, Mr F C Jones, Mr F Barrett, Mr A Price de Soane, Mr M Mowat, Mr Benoit Lang, Mr St Clair Grant, Mr H F Hitch, Surg J J Moran, Mr and Mrs Fiennes Thompson, Mr H F Donaldson, Mr Prescot, and Mr R E Townsend.

PASSENGERS ARRIVED.

Per P and O Str *Rosetta*, 26:

From London—Col and Mrs Singleton, Mr A J Hughes, Mr Davies, Mr J Vaughan, Mr W Simpkins, and Mr Sitanath.

From Brindisi—Mr C B Pritchard, Mr K M Chatfield, Mr R Shannon, Mr G R Irwin, Mr R Johnson, and Mrs Babington.

From Venice—Mrs J B Richey, Maj Gen Carnegy, Mrs Carnegy, Miss Carnegy, Dr Steel, Mrs Steel, Miss Steel, Mrs Sedgwick, and Mr Haughton.

From Aden—Major Kinsman,

Domestic Occurrence.

DEATHS.

D'Araujo—May 26th, at the European General Hospital of remittent fever, Frederick Charles D'Araujo, aged 58 years.

Theophilus—May 26th, Mary wife of Mr Timothy Theophilus, aged 30, after an illness of 4 months, leaving six young children. Her end was peace.

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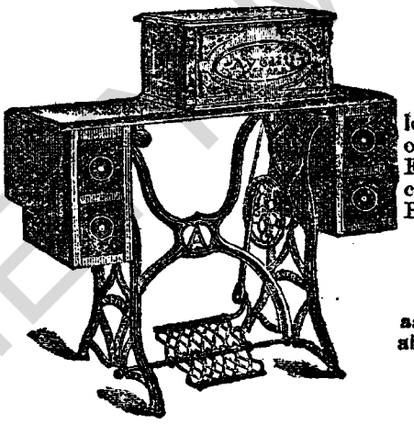

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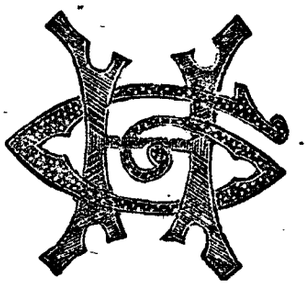

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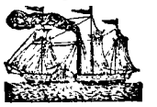

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